

LATTER DAY SAINTS

MESSANGER AND ADVOCATE.

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I exhort, therefore that, first of all supplications, prayers, intercessions and giving of thanks, be made for all men; For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.—1. TIMOTHY 2: 1, 2.

It is a conceded point that the scriptures of truth, the old and new testaments, are replete with instruction to the children of men, for whose benefit alone they were written. It is also admitted that as they are the dictates of inspiration, they are consistent with themselves and worthy of their Author. What Moses recorded in the Pentateuch, the prophets who succeeded him never condemn; that which the prophets taught, was approved by our great Redeemer; and his apostles, who were under his instruction during the three years of his public ministry, after their Master was removed from the ken of an ungodly world, continued to urge and enforce upon that generation, the same heaven-born principles, taught by the Redeemer of the world. These same principles, have formed the basis of all law, where their brilliancy has been reflected upon the understanding, or their benign influence operated upon the hearts of the children of men. Upon these principles, in all countries denominated christian, are predicated the civil laws and the penal code. The christian world have, therefore, affixed to them their seal of approbation, and as did the God of the Universe when he beheld the world emerge from chaos in obedience to his behest, unhesitatingly, they have pronounced them good. Therefore, while we pursue a course stamped with the approbation of heaven, we are not like the mariner who has lost his rudder and compass and is left exposed to all the dangers incident to winds, rocks, quicksands and waves: But the assurance, that we have the polar star of truth to guide us, heaven's own laws to regulate our conduct, lights up a smile even in the aspect of woe, and makes the man imbued with, and actuated by those principles of which we have been speaking:

"Thank heaven, that ere he drew his breath,
And triumph in the thoughts of death."

We are prepared now to receive this as an axiom that cannot be weakened by argument or evaded by sophistry: That, God is the same immutable being he ever was, and requires the same implicit obedience to his commands he ever did: And we think we shall not do violence to the truth if we say that man, frail man, is much the same now as he has been in every age since the fall of Adam. We find on looking over historic pages both sacred and profane, that man left to himself invariably violated those sacred principles, of which the whole christian world professes to think so highly, and that it has been a part at least, of the business of inspired men in all ages, when there were any, to urge and enforce upon mankind an adherence to those principles. The great apostle of the Gentiles, who is the ostensible author of the epistle of which our text forms a part, charges his son, Timothy, with all the feelings of a man of God and the pathos of a legate of the skies, That, prayers, intercessions and giving of thanks be made for all men, and then as if he would not only not be misunderstood, but emphatically impress the idea upon his mind, he adds, "for kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty." In this idea is included either directly or indirectly, nearly the whole relative duty of man. It presupposes that he is a social being, not a solitary, misanthropic recluse, but that from inclination or necessity, or both, men will become members of civil society and have certain rights in common, one with another, "among which are, life, liberty and the pursuit of happiness." It presupposes laws by which the conduct of men is to be regulated. It presupposes rulers and governors to administer laws. The idea of rulers and governors, presupposes that man, from necessity and the better security of some of those rights he holds most dear, gives up, or yields a part of those he holds less sacred, for the better security of the more important ones. Thus our readers will see, without going farther into detail, their duty as agents of God, towards all men.

es, ecially toward our rulers. The sacred penman does not say we shall think or act as do our rulers, but plainly says we shall pray for them, that they may rule in righteousness and govern in equity. The apostle whose words we are contemplating, was well acquainted with the history of man, having been brought up at the feet of Gamaliel, a Doctor of the Law, and from the warnings, rebukes, admonitions and exhortations he gives the churches, we are fully sensible he had the same restless disposition in his fellow man with which to contend, that now manifests itself in the day and age of the world in which we live. The churches built up by him and his co-peers, were composed of frail mortals like ourselves.

Sometimes we find him reasoning with them as if they were the most profound philosophers and logicians, sometimes pleading with them in language the most pathetic, at other times he comes out in censure the most severe, calculated to impress the reader with the idea that: "he taught as one having authority," and the force of his expressions, the very power of the Most High that accompanied them, were directly calculated to fill him with awe and veneration, and make the heart of the wicked or hypocritical, quail before their withering influence.

As we have had occasion to speak of man's surrendering a part of his natural rights for the better security of the remainder, we will here take the liberty to remark, that he never, without compulsion, surrenders the right of self preservation, and the defence of his own household. It is clearly asserted in so many words, that he that provides not for his own household has denied the faith and is worse than an infidel. Let us here quere;—Is it reasonable to suppose, that to procure food alone for one's household, covers the whole ground intended to be covered by the sacred writer when he penned this sentence? Certainly not. If he provide food and clothing, has he yet answered the demand of the divine law? We think such an idea would be preposterous? It will be readily admitted that he is under an obligation almost or quite, equally imperative, to shelter them from the peltings of the pitiless storm. These are relative duties and are not in ostensible opposition

to any principle sanctioned by divine authority. These ideas are certainly in accordance with that of praying for all men, for Rulers and ruled. They are not contradictory to those urged by the Savior in his sermon on the mount.

Here then is no controversy. We have yet no opposition, for we have come in contact with no man's principles. We will here take the liberty to digress a little for the sake of illustrating and enforcing our own ideas. And

1st. By way of query we ask, if when our Eastern, Western, Northern or Southern border, has been invaded by merciless savages, laying waste the fair portions of our country, if even the most fastidious, does not feel justified in the sight of God and man in meeting force with force and repelling the invading foe? We think you will. Certainly, then, when the footsteps of the foe are marked with the innocent blood of our women and children, it would be an imperative duty. Apathy would become a crime, indifference would be infamous, and every bosom that did not swell with indignation when contemplating such scenes, covers a heart too black with treachery and crime, to deserve our sympathy, or is too cowardly and effeminate to dwell in the breast of a man. Remember that prayers, intercessions and giving of thanks are to be made for all men; for rulers and ruled. There may seem, on a superficial view, to be some collision in the sentiments we have advanced relative to national defence, and the ideas embraced in our text.—But we think there is none. There is a perfect harmony existing between the idea of deprecating the wrath of an enemy and in repelling his ruthless assaults. There is no discrepancy in principle and practice, in that case; our faith and our works harmonize. We evince our implicit belief in the Lord of Sabbath, therefore, we pray, and our willingness to provide for our own households, therefore, we protect and defend them. Consider for once that God is the same, and we have not disputed the immutability of his laws or his right to govern his subjects. Abraham, the patriarch Abraham—whose very name we venerate as the father of the faithful, and whose praises we sing, armed his domestics and went himself to the slaughter of the kings who had not even set foot upon his

soil, but they had invaded the territory of some of his neighbors, taken his nephew a prisoner and confiscated his goods. And on his return from the bloody contest, and for aught we know, while his garments were yet stained with gore, Melchisedec the priest of the most high God, met him and blessed him in the name of the Lord. Let not your feelings revolt at this idea, kind reader, God is God and he is the same and changes not, therefore what he approbated in Abraham he approbates now.

This same Abraham, appeared to owe allegiance to no human governor or ruler; the government to which he submitted, was a Theocracy, and he acknowledged no authority but the King of heaven and earth. He communed with the Most High and had intercourse with the upper world. God revealed himself to him, and made many great and precious promises to him, before this event, of which we have been speaking, he revealed himself to him *afterwards*, renewed the *same* promises, and eventually *confirmed, ratified and fulfilled* them, and *never, no never*, of which we have any account, did he express or manifest any disapprobation of that act. We see nothing in this transaction inconsistent with the idea of praying to God for all men, that he would restrain their anger towards us, and turn their bitter hatred into tender love.

We have abundant testimony to prove that God commanded his servants, anciently to fight their enemies and destroy them. He even commanded Saul, the king of Israel, to go and utterly destroy Amalek, spare him not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.—And this for no alleged crime of which that generation had been guilty, but four hundred and twelve years before, when Israel was journeying from Egypt to Canaan, Amalek came out against Israel in Rephadim to battle, and because Saul disobeyed the commandments of the Lord, in sparing Agag and the best of the spoil, he rejected him from being king, and Samuel, that prophet of the Most High, took Agag the king of the Amalekites, a helpless, defenceless, unarmed prisoner & hewed him in pieces in cool blood. And yet he was a prophet, and the Lord spake through him to the children of

Israel, and we have no account that the Lord ever manifested any displeasure toward him, *for that transaction*. The grand query now arises how are we to reconcile the precedents given and the principles inculcated by the Savior in his sermon on the mount, and those couched in our text. There can be no discrepancy in the teachings of the ancient prophets of the Lord and the Redeemer of mankind; both, under similar circumstances would doubtless have given the same instructions. The difficulty then is not yet solved—We must view the Almighty as the moral Governor of the Universe, and consider that his ways are higher than our ways & his thoughts than our thoughts, that we have not yet been able to comprehend all his ways or find him out to perfection. Hence, to our limited view the apparent contradiction between the *old and new* testament writers. Another idea, the Savior was teaching his disciples alone, and preparing them to propagate a religion diverse in many respects from any then extant among Jews or Gentiles. He was preparing them to go among their brethren like sheep among wolves, and if the Jews as a nation rejected them, as he knew they would, he had prepared a scourge for them and apprised his disciples of it. Their devoted city was to be taken and sacked, their beautiful temple be thrown down, and such calamities come on them as never come upon any people. Thus we see altho' the disciples were not suffered to be the avengers of their own wrongs, even-handed justice ere long overtook that wicked generation. They would not receive those that were sent unto them, and to cap the climax of crime, and fill up the measure of their iniquity, they crucified the Lord of life and glory. They, the disciples, had their peculiar instructions as individuals.—They were to preach the gospel and testify of the things they had seen, and speak of those they knew. They were to suffer without resistance, and at last lay down their lives without reserve for the cause of their Master. But God had informed them of his just retribution of their crimes which he had in reserve.

The Lord probably allowed Lot to fight in his own defence, but the disciples of the blessed Savior were not thus privileged. The circumstances were

different. Abraham was permitted to slay the enemies of Lot and release him from bondage, while death only released the disciples of the Redeemer, but mark the tragical end, the miserable overthrow of their enemies which came upon them in about forty years after the crucifixion of the Savior. They experienced the judgments of God according to the prediction of the Savior while he tabernacled with man in the flesh, and according to the declaration of the holy prophets who preceded him. No discrepancy then, nothing very mysterious in either of these occurrences; he had prepared punishment for the guilty in both cases which suited his own purpose.

Nothing transpired in either case, militating against the idea of praying to God for all men, for kings and for all that are in authority, nothing contrary to the idea of praying for our rulers and obeying them, nothing contrary to the idea of defending our country from the wicked attacks of a ruthless foe, nothing contrary to the idea of individually defending our innocent wives and helpless offspring from the rude assaults of any who invade our rights. This is a natural and inalienable right, and let me add, it is never voluntarily surrendered, therefore it is reserved. The principle that will allow of rational defence will justify a smaller community *ceteris paribus* in acting on the same principle. And he who objects to the idea that a man has a right to defend his wife, his property and his offspring, will find himself at war with the best feelings of his own heart, with the established rules of all civilized nations, of all communities, and with very few exceptions, the whole professing christian world.

A few reflections by way of improvement and we close. And

1st. We have said, and we believe truly, that God is the same moral Governor of the Universe he was anciently.

2d. We have said, and we think truly, that man is the same ruthless, rebellious being against the government of God that he ever was.

3d. We have seen, that in consequence of his restlessness and rebellion, whenever he was associated in community with his fellow man, a part of what would be his right without reservation, were he alone, he must ne-

cessarily resign into the hands of his rulers for the better security of those he holds more sacred.

4th. We have said the right to defend his wife, his children & his own person from the murderous assaults of a ruthless foe, were among his reserved rights, and are never given up to man but by compulsion, nor to God but by express command.

5th. We have expressed our disapprobation, in strong terms of the apathy or cowardice or that wretch who should look complacently on the lawless marauder, or the merciless violator of his domestic rights.

6th. We have said, and we defy contradiction, that what God has commanded one man to do, he will appreciate in another under similar circumstances, and the only apparent discrepancy in the teachings of the old and new testament writings, arises from our limited understandings and contracted views of the government of God.

7th. We have said that the idea of self defence, was not incompatible with that of praying for all men, praying that God would turn away the anger of our enemies and fill them with love.

Our readers, from a view of all we have said, will now suffer a word of exhortation and we have done.

Nothing we have said should be construed into a justification of crime or the violation of the rules of civilized society. In all cases are you to be good and peaceable subjects of that government that protects those rights you have surrendered for its protection. Fear God, love the brethren, and respect those in authority over you. In short pray for them and for all that are in authority, that you may lead quiet and peaceable lives in all Godliness, even so amen. **W.**

2d SERIES—LETTER No. I.

Liberty, (Mo.) June 2, 1836.

DEAR BROTHER:—Since I returned home to Missouri, I have been so constantly engaged in viewing the country, or employed at business of importance, that I could not spare time to write. I have been out on two expeditions examining the regions of the "far west"—and notwithstanding my letters, heretofore published, contain almost all that need be said for or against a prairie country, yet, permit me to add

a little more as a kind of appendix, for such as wish information from this quarter.

Soon after our return, bishop Partridge and myself started on a tour of land looking. We passed from Liberty to the northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's—generally denominated "yankee Smith." It is customary, you know, for the sake of *provincialism* among nations, kindreds, and people, to nick-name by their religion, or provision, or ancestry—so that one can be distinguished, by being an Israelite, a Canaanite, a Christian, a Mormon, a Methodist, &c. or a corn-cracker, or a mighty hunter, &c. according to fancy or favor. From Mr. Smith's we proceeded northeasterly through some timber and some prairie to "Plattsburg" the county seat for Clinton county; and although this place may not come nearer in resemblance to Plattsburg the capital of Clinton county (N. Y.) on Lake Champlain, than a cabin does to Congress hall, yet it seems to be quite "a smart little town,"—containing from 15 to 20 hewed log cabins, and the brick body of a two story court house, 32 feet square. This town is located on the west side of Horse and Smith's fork of the Little Platt, contiguous to the timber on these streams, 25 miles north of Liberty. The timber and mill and water privileges may answer a very small population, but for a large it would be nothing. There are now three stores and will soon be four.—Clinton county is mostly prairie with here and there a few fringes or spots of timber on the creeks that run into the Little Platt and Grand River.

From this town we made the best course we could to the waters of Grand river. We had a "sort of a road for a little bit" towards Brushy fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning and no compass; but, with the blessing of the Lord, we came to "some house" in the afternoon, passed into Ray county. On Shial creek, when there is water, there are some tolerable mill seats, but the prairies,—those "old clearings"—peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards, rails, or

future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was or is, as to these vast prairies of the far west, I know no farther than we have revelation. The book of Mormon terms them the land of desolation, and when I get into a prairie so large that I am out of sight of timber, just as a seaman is "out of sight of land in the ocean," I have to exclaim, what is man and his works, compared to the Almighty and his creations? Who hath viewed his everlasting fields? Who hath counted his buffaloes;—who hath seen all his deer, on a thousand prairies? Well may his sacred word declare:—
The cattle upon a thousand hills are mine. All are God's.

The jinks variegate these wide spread lawns without the hand of man to aid them, and the bees of a thousand groves, banquet on the flowers unobserved, and sip the honey dews of heaven, far beyond the busy bustling scenes of aspiring man. O what a scene for contemplation! What a good God all living have, to provide for them in all capacities—in all conditions—and in all ages against a day of trouble, and for a day of righteousness!

Nearly every skirt of timber to the State line, on the north, I am informed, has some one in it, if it has range and wood enough for their common custom. Some people require more than others. It is astonishing to witness how eager thousands are to be pioneers into a new country; to be frontiers; to be on the outside; yea, to be, as one man said, in speaking of head men, "what he was a mind to;" or, *every man carry his own head.* The back settlers are generally very honorable; and more hospitable than any people I ever saw. You are, in most instances, welcome to the best they have.

As ever,

W. W. PHELPS.

To O. Cowart, Esq.

A Prophetic Warning:

To all the Churches, of every sect and denomination, and to every individual into whose hands it may fall.

BY O. HYDE,

PREACHER OF THE GOSPEL.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, and which must shortly come to pass: It seemeth good unto me, and also unto the Holy Spirit, to write unto you, that you may know of a certainty, your standing and relation to God; and also of the times and seasons of the fulfilment of the words of his servants, the Prophets.

After our Lord had completed the work which his Father had given him to do, he led forth his disciples as far as Bethany, and lifted up his hands towards heaven and blessed them. While in the act of performing this kind of office upon his disciples; he was received up to heaven in a cloud. As the disciples stood gazing upon his exit, two men (angels) stood by them, clad in white apparel, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner, as you have seen him go into heaven."

Some have labored to show that this promise of Christ's second coming was fulfilled at the destruction of Jerusalem; but such was not the fact. Jerusalem was destroyed during the reign of Vespasian, the Roman Emperor, by Titus, his son. Vespasian began to reign in the 70th year of the Christian era, and reigned nine years. He was then succeeded by his son, Titus, who reigned two years; and Titus was succeeded by his younger brother, Domitian, in whose reign, and by whose order, the Apostle John, was banished upon the Isle of Patmos, in the 95th year of the Christian era; being somewhere between sixteen and twenty-five years after the destruction of that city. The Savior, who appeared to John while in banishment, said unto him: "Behold I come quickly and my reward is with me to give unto every man according as his works shall be." It is plain, therefore, that Christ represented to John, that his coming was yet in the future, even sixteen or twenty-five years after Jerusalem was de-

stroyed. Therefore, so far from that promise being fulfilled at that time, it yet remains to be fulfilled. And we may look with certainty for the Son of God yet to appear in the clouds of heaven with great power and glory. The question now arises; Is the Christian world now prepared to behold the day of the coming of the Lord from heaven? The day that shall burn as an oven, when all the proud and they that do wickedly shall be as stubble. This is a question of no ordinary moment. I shall examine it through the glass of the holy scriptures.

The Jews rejected the Messiah when he came to them, and the Gentiles received him; but when he comes the second time, the Gentiles will be entirely unprepared to enjoy his glory; but the Jews will be brought in by virtue of the promise and covenant which God made with their fathers, which I shall attempt to prove from the scriptures.

There was a cause of the Jews rejecting the Redeemer: And what was that cause? It was their previous departure from the law which God gave to them by Moses. The law was given them as a school master to bring them to Christ; and had they not made it void through the tradition of their Elders they would not have disowned their King. The Lord said to them, himself; "If you had believed Moses you would have believed me, for Moses wrote of me. But if ye believed not his writings, how can you believe my words?" The fate which this people met some thirty years after they rejected the counsel of God, is entirely without a parallel in the history of the world. The wretched few that escaped destruction at that time, only seem to have been spared to perpetuate their shame and misery until the day of their redemption, which now, is near at hand.

The Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ, as the law was given to the Jews to prepare them for his first coming. But the Gentiles have made void the gospel through the tradition of their Elders, which now becomes my painful duty to show: and may the great Shepherd of Israel inspire my heart with a clear view of the fallen state of the christian world at this period, and enable me to declare it with all that

sympathy, plainness and christian love, which ever were the characteristics of a servant of the Most High.

In the first place, let me ask: Have the founders of the christian system foretold an apostacy of the church from the true order of worship? They certainly have. Paul says, 2 Thess. 2, 3. "Let no man deceive you by any means; for *that day* shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, &c." Again 1 Tim. 4, 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also 2 Tim. 4, 3 and 4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."—These passages clearly show what the churches would do when left to act upon their agency, viz: that they would forsake the truths of God and be turned unto fables and traditions of men.

I will now present the Gentile churches before the glass of the holy scriptures, and see if they possess the same form and beauty now, that they did Eighteen Hundred years ago. When Jesus gave his disciples their last commission to go forth into all the world to preach the gospel, he said unto them: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." It appears that this miraculous power did, and ever will continue with *true believers*: for the same Being who said, "These signs shall follow them that believe," also said, "Though the heavens and the earth pass away, yet my words shall not fail." It is very readily discovered why the above signs do not follow pretended believers; because Jesus never said they should. There is a difference between the spurious and true coin; although the spurious contains some genuine silver, yet it will not lawfully pass, and is, comparatively speaking, of no real value. By a chemical process, we can very easily discover the difference between

the pure and the base: so, by an application of the word of God to any religious body, we may soon determine whether they are believers in the scriptural sense of the word; or according to the notions and opinions of uninspired men. Some pretend to say that the promise of Christ to his disciples, that miraculous signs should follow them that believe, was limited to the apostles. But I think that no honest man, who understands enough of English Grammar to tell the difference between the second and third persons, will contend for any such thing. For Jesus did not say: *these signs shall follow you*, Apostles; but he said: "These signs shall follow *them* that believe."

Again: Paul said, God set some in the church, first apostles; secondly, prophets, thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.—To one is given by the spirit, the word of wisdom; to another, faith by the same spirit; to another, the word of knowledge by the same spirit; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; and to another the interpretation of tongues." This seems to have been the gospel and order of worship which Paul advocated and established: and said; "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Do the gentile churches, of this day, preach and practice the above order? or have they lost it? They certainly have lost it. And have they not great reason to fear that a curse instead of a blessing will rest upon them. If the Jews were broken off because of unbelief, what must the Gentiles expect, who have not continued in the goodness of the Lord? It really appears to me that every person who is not biassed by most unballowed prejudice, can see that the churches of this day bear but a faint resemblance to those which existed in the days of the Apostles. Whence arises this difference? Do we live under a different dispensation from what they did? If we do, when was the dispensation changed, and by whose authority? If we do not, why not preach and practice the same things which they did

Because those who are determined to support their peculiar creeds at the expense of truth, and the most plain declarations of holy writ, which are found written, as with a sunbeam upon almost every page, will deny the possibility of these precious and heavenly blessings being enjoyed by mortals now. But let me ask: Has God changed so much during the last Fifteen Hundred years? The language of the Bible is, "I am the Lord, I change not: Therefore ye sons of Jacob are not concerned."

If I am aware that there are many who preach for hire, and love to be called of men, Rabbi, &c. who will seek refuge from the arrows of truth behind the bulwarks of affected sanctity, and put the unhallowed influence in operation which they exercise over the hearts and consciences of their deluded followers, to prevent them from hearing, investigating or receiving the truth. Such hiding places may screen iniquity for a time. But when the trump of God shall sound, such bulwarks shall fall to the earth like the walls of Jericho, leaving those who have taken shelter behind them, exposed to the sword of God's indignation which will proceed out of his mouth, saying: Depart ye cursed, &c.

How plain it is, therefore, that a great apostacy, from the true apostolic order of worship, has taken place: and it now becomes my duty to show the awful consequences of this apostacy, however painful may be the task. But

Shall I behold the nations doomed
To sword and famine blood and fire?
And not the least exertion make
But from the scene in peace retire?
No. While kind heaven shall lend me

[breath]

Ill sound repentance far abroad;
And tell the nations to prepare
For Jesus Christ, their coming Lord.

The Jews were the natural branches of the good olive tree; but were broken off in consequence of unbelief. — The Gentiles were the branches of a wild olive; but were grafted in, where the natural branches had been broken off and received of the root and fatness of the pure stock. The apostle, Paul, gave the Gentiles a very solemn warning after they had been grafted into the good olive. See Romans 11, and 22. "Behold the goodness and severity of God: on them which fell, severity: But

towards thee, goodness; if thou continue in his goodness: otherwise thou shalt be cut off." Nothing is more plain than, that the Gentiles have not continued in the goodness of God; but have departed from the faith and purity of the gospel. Query: Must they now be cut off? Jer. 4, 7, will answer this question. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." Also, Isa. 24th, chap. is a striking exhibition of the fate of the Gentiles in the last days. But the Jews will be grafted back into their own olive tree. — Read Rom. 11, 23-28th.

Many are flattering themselves with the expectation that all the world is going to be converted and brought into the ark of safety. Thus the great millennium, in their opinion, is to be established. Vain, delusive expectation! The Savior said to his disciples; that, "As it was in the days of Noah, so shall it be also, in the days of the coming of the Son of Man." — Again he said: "As it was in the days of Lot; so shall it be in the days of the coming of the Son of Man." Query. Were all people converted in the days of Noah, or mostly destroyed? Were the cities of Sodom and Gomorrah saved or destroyed in the days of Lot? — The answers to these questions are familiar to almost every person, and further comment is necessary.

God will soon begin to manifest his sore displeasure to this generation, and to our own country, by vexation and desolating wars; bloody! bloody in the extreme! The war cloud will arise from an unexpected quarter. The hearts of many, in authority, shall faint, because they shall not know what measure to adopt to avert the calamities of war; so complicated and perplexing shall be the state of affairs at that crisis. Thus will the wicked shortly slay the wicked, except they like the people of Nineveh, speedily repent of their sins which have ascended up, with offence, before the Most High. Wo! wo! unto them, saith the Lord, who preach for hire, and pervert the ways of truth. Wo! to them who suffer themselves to be led by the precepts of men, contrary to that which they know to be written in the oracles

of truth: they for shall perish! Wo be unto him who drinketh strong drink, and taketh the name of God in vain! Wo be unto all the wicked ones of the Earth, for the fire of God's jealousy shall consume them, root and branch, except they speedily turn to the Lord. Pestilence and famine will soon show to this generation that the hour of God's judgment hath come. Earthquakes will be more frequent, and destructive in their effects than formerly. Many strange things shall occur which cannot be accounted for. The waves of the sea will soon heave themselves beyond their bounds, laying waste towns and cities; "and truly men's hearts shall fail them for fear." This is the Lord's recompense for the controversy of Zion, whose innocent blood, unavenged, cries to him from the ground. A sort of flies shall go forth among the people, and bite them, and cause worms to come in their flesh, and their flesh shall fall from their bones; and their eyes shall fall out of their sockets; and they shall desire to die; but their desire shall not be granted. Serious losses will soon be sustained both by sea and land; because of whirlwinds and tempests, and devouring fire. The seasons, will henceforth, be more irregular and uncertain in causing the earth to yield her bounty, for the sustenance of her inhabitants. The multiplicity of thefts, robberies and murders, are legitimate fruits of the increasing depravity of man; and shew to us that the world is fast ripening for the judgements of God.

The prime cause of all these calamities coming on the earth, is: the apostacy of the church. If the church was all righteous, they could save the nations from destruction. But the salt has lost its savor; and all men seem determined to pursue their own course. The eyes of Jehovah have not been closed upon the scenes of most abandoned wickedness which have been committed by the world: (The church not being free from the charges.) He has looked down and beheld all your scenes of revelling and drunkenness. He has seen all your frauds—all your evil designs, and all the snares you have laid to take the advantage of your neighbors. He has, also, seen the sterling virtue of many of the fairest portion of his creation, sacrificed upon the

altar of infamy and prostitution. All of which have a tendency to increase the displeasure of the Almighty, and draw down upon the world, the storm of his indignation. The wicked will behold these judgments; and know not what they mean: yet the servants of God will view them as tokens of the coming of the Son of Man, as messengers sent before his face to execute vengeance. They will continue the work of destruction until the Savior comes; for,

Lo! he comes with truth and righteousness,
With his garments died in blood;
To redeem his chosen people,
Favor'd children, sons of God.

When Jesus appears in the clouds of heaven, the saints who have slept, will arise from their graves; and those who are living will be changed speedily, and all be caught up to meet the Lord in the air. Then shall all the wicked, who have escaped the former judgments, be consumed, root and branch. Then shall the earth be cleansed from pollution; and the Lord descend upon it, and all the saints with him, to reign a thousand years while satan is bound. Then will the saints inherit this promise: "Blessed are the meek, for they shall inherit the earth." Then one need not say to the other, Know ye the Lord. For they shall all know him, from the least to the greatest. Then the earth shall be full of the knowledge of God, as the waters cover the great deep. Then shall the saints unite in singing this new song: saying,

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound, and time is no longer.
The Lord hath gathered all things in one:
The Lord hath brought down Zion from
above;
The Lord hath brought up Zion from beneath:
The earth hath travailed and bro't forth her
strength,
And truth is established in her bowels:
And the Heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy.
Justice, grace, and truth and peace,
Forever and ever—Amen."

I am unwilling to dismiss this subject, without telling you your duty, in plain terms, that my garments may be clean from your blood in a coming day.

The great body of the clergy are acting without authority from God at this time. My reasons for saying so, are these. 1st. The sick are not healed under their hands. 2. They do not confirm those whom they baptize by the laying on of their hands for the gift of the Holy Spirit: and why? because they are not authorized so to do: Yet it appears, that they rather impeach the system of heaven, than their own course in relation to it. But I say, let God be true, and every man a liar. Christ's doctrine was a doctrine of miracles, and healing the sick; and John, the Apostle, says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ; he hath both the Father and the Son." Again: Christ said unto the Jews, "He that is of God, heareth God's words. Ye, therefore, hear them not because ye are not of God." How, I ask, can the clergy of this day, be of God; and yet deny all miraculous powers? How can God be with them when they have not abode in the doctrine of Christ?

Now, therefore, the word of the Lord is unto all people: REPENT! REPENT! and be baptized in water for the remission of sins; in the name and by the authority of the Lord Jesus Christ; and you shall receive the gift of the Holy Ghost, by the laying on of the hands of him who is ordained and sealed unto that power. There is no class of people exempt from the requirement; but it is in force upon all alike; who have not already obeyed it. Then miraculous signs shall follow you. Pray, therefore, that God may send unto you some servant of his, who is authorized from on high, to administer to you the ordinances of the gospel. Except you do this, you cannot enjoy the *celestial* glory: But must fall victims to the messengers of destruction, which God will soon send upon the earth.

Now to conclude: I am sensible that I have written in great plainness; and some may consider me quite presumptuous. But I have nothing to retract. "What I have written, I have written;" and that too, under a sense of duty which has been impressed upon me, from the highest authority of which I have any knowledge. The fulfilment of the foregoing predictions, will convince this generation that I have not been presumptuous.

May the great Creator of the Universe, have mercy upon a fallen and perishing world!

N. B. The object of the writer of the above, in pursuing this course, is, that many may be put in possession of this information whose circumstances are such that they do not obtain it by public preaching. Also, it is the present intention of the Author to publish, as soon as circumstances will permit, his Exposition of the Ancient Prophecies, in book form, showing their application to the times in which we live, together with such other matter as he shall think most beneficial to mankind at this period, under the *same title which this bears.*

June 16, 1836.

Messenger and Advocate.

WILLIAM, OHIO, JULY, 1836.

We give in this month's paper, an extract from the writings of Elder ORSON HYDE, on the prophecies. We consider it truly an admirable article, well arranged, evincive of close biblical reading, and deserving of a wider circulation than our brother's modesty, or the perversity of this generation would be likely to obtain for it. We obtained it through the kindness of a friend, and in justice to the author, we have to say it was a real mental treat to us. We trust it will do the saints good, and if perchance, it shall be read by those "*who have a form of godliness but deny the power thereof,*" we hope, if it do not persuade them to give up their unjust prejudices & prepossessions and obey the commandments of God, it will leave them without excuse. No one, unless he look through a jaundiced eye, can but say, that, our brother has done himself honor, as a biblical commentator, and the subject justice, as far as he has gone. We have understood that he designs pursuing it more extensively; and eventually publishing a volume on the subject. We earnestly hope he will, and that the specimen given, will be only a prelude to what is more lucid and convincing.

Although strictly speaking, we have to acknowledge ourselves trespassers, still we hope, that considering the importance of the truths selected, concentrated and made to bear upon the minds of all who read them, and how deeply interesting they are to all, we have ventured to violate, if not the law, the modern rules of etiquette, to give them publicity.

One more reason and we have done. We consider the subject one that never becomes irksome and palls upon the senses, therefore, what we have given will only make the saints the more anxious to obtain a volume when it shall be announced that it is forthcoming.— May that spirit which leads into all truth guide the pen of our brother, and assist him to become more useful to the church of which he is a member, and more useful in dispelling the mists of ignorance and moral darkness that have long brooded over the human mind.

TO THE SAINTS ABROAD.

We have thought it a duty devolving on us to address you on the subject of your removal to this place, or to the far West. We suppose that it became one item in your faith, when you embraced the gospel, that it was your duty to prepare to leave the society of your friends, and relatives, and gather with the saints, in one of the places that the Lord has pointed out for that purpose. Permit us here, to speak of things we know and testify of those we have seen. As soon as the rays of truth were reflected upon your understanding, with sufficient brilliancy, you became convinced of the errors and follies of the professing christian world, and in the simplicity of a child, began to express your conviction to those around you, whose minds were yet trameled with tradition or mantled with the sable vail of prejudice and superstition; your ears were stunned, and your sensibility shocked from all points of the compass around you, with *Mormonism, delusion and Jo. Smith*. In all the soberness and simplicity of truth, you began "to produce your

cause and bring forth your strong reasons" for your belief, and instead of meeting you with scripture and fair argument, the stale cry was reiterated, and your opponents have done about as much to convince you of your errors, as the Athenians did on a similar occasion, to convince Paul and Silas, when they cried out about two hours, "great is Diana of the Ephesians."— This is one specimen of argument used to convince you of your errors. Another, but no uncommon one is, for some one who has conversed with you to misrepresent some item of your faith, and relate the pretended fact to the deacon or priest of his parish in all the glaring deformity his disordered and distorted imagination can paint. The deacon, the elder or priest as the case may have been, seized upon it as a precious morsel, and the most merciful treatment you received, or in fact had any right to expect from him, was poor man! he is deluded! All your former friends were solemnly warned in public and in private, to beware of you as of the fatal *Sirocco* or deadly *Upas*, have no conversation with you on the subject of religion, for you are certainly deluded. This, however, is more mildness than you had any just reason to expect at their hands. The English vocabulary may have been exhausted, (if you were a man of talents and influence) to find epithets opprobrious enough to fix upon you. Your most commendable virtues, were transformed into vices of the lowest grade, and your crimes, whether they were few or many, great or small, real or imaginary, were all published to the world, and your accusers were witnesses, judges, jurors and executioners. Your character was thus destroyed; your property stolen, secreted, or injured, and if you have still persisted in your opinion, and have endeavored by forcible argument, to urge it upon others, mobs, tar and feathers, may have been your fate; and if you paid the forfeit of your former good name, with the total loss of all your worldly substance, it is no marvel. The preaching you may have heard till then, may have been chiefly on the first principles of the gospel. You may not have investigated the subject of the gathering of Israel in the last days, till your earthly hopes have all fled; you then began to examine it, in the light of divine truth;

and found it plainly pointed out in the sacred volume. You looked into the revelations of recent date, and they corroborated the same idea. You then began with all due diligence to prepare to leave the land of your boyhood.— Every insult you received, served to confirm you in the principles you had embraced, and wean you from the place that gave you birth. Your former friends may have been strong advocates of civil and religious liberty, great republicans! They would now if in their power, deprive you of the liberty of speech, and consider you, notwithstanding religious sentiment cannot constitutionally be made a test for office, wholly unworthy of any of trust or profit, and your very name, made a hiss and a bye-word, in almost all ranks, from the man in black, to the lowest delachee of the brothel, or the mendicant upon the dunghill. In all the soberness of truth, you have now become weaned from your former friends, and are, as we will suppose, prepared to leave them. You have heard of Zion: you have heard that the wicked there bear rule, that your brethren, if not in bondage, have, many of them, to roam from place to place; have no standard erected and are *hardly* allowed the privileges of citizens.— They are mere tenants at will, and some of them have not a place to lay their heads; having been driven from their houses and homes by men professing republicanism, yea, and christianity too, in defiance of constitution, in defiance of law, in defiance of all the fine feelings that twine around the heart of the saints of the Most High; and this too in the broad blaze of day, and they can obtain no legal redress. All this in a republican government holding out the delusive, fallacious profession of equal rights. The arch fiend seems to have marshalled all his forces; every art is tried, every stratagem invented, every weapon put in requisition to destroy the influence of the saints, and if it were possible to blot out their name from under heaven.— By this time, if you are filled with the fire and ardor of youth, you take up your line of march to join your brethren in the far West.

You resolve to commiserate their misfortunes and participate in their sorrows, until Zion shall be redeemed with judgments and her coverters with

righteousness.

But if the withering frosts of age, or wasting hand of disease have impaired your bodily strength, and left you on the declivity of life, too enervated to endure the fatigues and privations incident to a long journey and the settlement of a new country, and this under circumstances so unpropitious; you make up your mind to join the Saints at this place, which God has appointed for a stake of Zion, and the gathering of some of his saints in the last days. Notwithstanding, the great struggle with our enemies may be past, and the long agony measurably over, in this place, yet your expectations may be raised too high, and your anticipations too great to be realized. Therefore, we have, thought it might not be improper, here to pourtray in bold relief the advantages and disadvantages, real and imaginary, you will have just reason to expect when you arrive.

Here are at present, seated some of our first elders of the church; strong men in point of native intellect and moral courage, who have truly come up thus far, through great tribulation. Some of them have tasted, yea more, they have drank the bitter cup of affliction and sorrows, and have been taught in the severe school of adversity, till the Lord has looked on their affliction, as we trust, and said it is enough. Here are brethren assembled from the E. W. N. and South, with the habits, manners and customs of each, that are to be assimilated. The house of the Lord is here, and a congregation of between 800 and 1000 assemble in it to hear the words of life and salvation dispensed, every Lord's day. Here, notwithstanding the bigotry and superstition of this generation, fearfulness often surprises the hypocrite and sinners in Zion tremble.

The situation in point of location, is tolerably pleasant. The country presents to the eye, an undulating surface, diversified with hills and vallies. The former, but moderate in their height and arable, and generally fertile from their base to their summit: the latter, consequently, can only be of correspondent depth, except where the large stratum pass, or where the streams of rocks, which appears to form the whole bed of the country, lies very low. The face of the country in this region, looks

to the North, gradually rising as you recede from the Lake Shore toward the South. The principle streams of water in or near this place are, grand river, which passes by the east of the flourishing little village of Painesville, 9 miles East of this, and discharges its waters into the Lake, at Fairport 3 miles North of Painesville, and a very considerable branch of Chagrin river runs in a diagonal direction through the North part of this town, making some beautiful alluvial land on its margin of greater or less width, till it loses itself in the main stream before it passes the village of Willoughby two and a half miles from this place.

This branch of the river furnishes good mill sites in its course through this town, some of which are occupied. There are two saw mills, one grist mill, one falling-mill, and one carding machine in the short distance of two miles. A steam saw-mill 35 by 60, designed for two saws is being erected in this place. It is calculated that the engine will have sufficient power to warrant the attachment of other machinery to it, as the circumstances and necessities of the inhabitants shall require. As you approach the place from the North you come to the brow of a hill the top of which, in a state of nature was covered with oak, chestnut, white-walnut, white wood, and some few sugar maples, with little underwood.—Here the eye falls upon the fertile vale below, and the stream of which we have spoken, meandering through it. Almost instinctively it catches the Lord's House on a beautiful eminence or table land on the south side of the stream, at an altitude of from 80 to 100 feet from its bed, and at a distance of one-fourth of a mile in a direct line.—The intermediate space, between the river and the Lord's House, is occupied with dwellings, generally small and inelegant, evincive of any thing but wealth, standing in no regular order, but built at a period when the saints had little control, and but feeble means to execute any plan with elegance or taste. Therefore, instead of a regular town, village or city, laid out and ornamented with rows of fruit or forest trees, selected for the beauty and luxuriance of their foliage or shade, or for their utility as furnishing articles of food; the eye rests upon rude dwellings scattered in all directions from

the river to the Lord's House and south, for the distance of a mile or more.—

We have one public inn or tavern, three stores of dry goods kept by our brethren, and two by other people, making five in all, and quite a number of mechanics of different occupations, all of which find constant employ. There are no marshes or ponds of stagnant water in the vicinity, but the air is always as pure and exhilarating as in any part of the world with which we are acquainted. We have no March effluvia or *miasmata* to contaminate the atmosphere and engender disease.

We had almost forgotten to mention that our village has been laid out in a regular plot, and calculated for streets to cross each other at right angles.—The lots now contain one half acre each, and are selling from one to two hundred dollars.

We come now to the more unpleasant part of our duty, to point out our own follies and faults and expose them to the world, but justice requires it at our hands, we have before said that our society was made up of emigrants from all the different points of the compass, with the different manners, customs and habits of the place from whence they emigrated, to all of which, they respectively adhere with greater or less pertinacity. They are not yet so assimilated as to become one in any peculiar characteristic, except in matters of religion. All are anxious for the improvement of the place, and each, for individually bettering his condition: Therefore traits of character evincive of selfishness bordering upon covetousness, are often discernible in their dealings with the world or with each other. If they are not more industrious than their neighbors, they are surely as much so; and their steady perseverance, to overcome every obstacle of an earthly nature, together with that strong propensity that dwells in the hearts of all, to accumulate, would make the world and many of our brethren think, that houses, lands and money were their ultimate objects and this world our everlasting dwelling place. The brethren who have been long permanent residents here, have been oppressed in their feelings by their numerous influential and wealthy neighbors, and have not till recently been allowed the constitutional right of citizens of the same govern-

ment, late occurrences auger more favorable for them in points of numerical force and proportionably less so for their opposed.

Many of our brethren we think, are too much elated with our growing numbers and future prospect of complete ascendancy in this town. Some of them are not wise, they are not prudent, their deportment towards their enemies is not fraught with that wisdom, that dignity, that nobleness of soul that is calculated to gain them or convince them. that we are at all times actuated by that "meek and quiet spirit which is in the sight of God of great price," but, notwithstanding, we have nothing to plead in justification, yet we wish to say a few things in extenuation, but we forbear, God will judge; we will now say, that the parable of the Savior, that the kingdom of heaven was likened unto a net that was cast into the sea and gathered of every kind, was never fully verified in our minds than at beholding the church in this place. If our brethren expect to see a church, the moddle of perfection and harmony, when they arrive here; they will be disappointed. If they expect to see a church all the members of which are actuated by the pure principles of benevolence and love they will be disappointed. In short if they expect to find a church where members are not as men and women of like passions as themselves, they will then be disappointed, for from looking over the pages of inspiration we judge it not uncharitable to say, that the ancient churches were made up of poor frail mortals like ourselves; that they need on rebukes, warnings and exhortations. So brethren does the church in this place. Therefore we say look for, and expect to meet all these unpleasant scenes. But we say in the soberness of truth let none of these things move you. Let not your confidence be betrayed in the religion you have embraced. Remember that a Peter cursed and swore, and many turned away from the faith who had great manifestations or had been under the instruction of the Redeemer of mankind. These and other instances of aberration or complete apostacy, were no evidence that they were deceived in the outset, or that the Devil had the ascendancy in the hearts of all the

church. We hope and earnestly pray that it will be your end and aim as you come among us, to correct our evil habits, reform our abuses and evil manners, by well ordered lives, and godly conversations, and so demean yourselves as truly to be a terror to evil doers and a praise of them that do w.l.. even so amen. **W.**

CONFERENCE.

A conference was held in Portage, Allegheny county, N. Y. commencing on the 18th of June, 1836. The meeting was opened by Eld. Z. Coltrin; after which Eld. Wm. Redfield delivered a discourse upon the subject of the gospel, and was followed by Eld. Coltrin. The business of the conference was then transacted. Eld. Coltrin was duly called to the Chair and A. J. Squiers chosen Clerk; prayer by the President. Several persons were presented for ordination; they were ably addressed by the Chair upon the subject of being ordained to the holy priesthood of God. The candidates then came forward, and John F. Olney, Hiram Kellogg and Samuel Jaques were ordained to the office of Elders. Moses R. Norris was ordained Priest, & Russel Thompson, Teacher.

Many received the laying on of hands for the recovery of their health, and the Spirit of the Lord was greatly poured out upon all the Elders present. Meeting commenced on the Sabbath at half past nine o'clock, A. M. Preaching by Elds. C. Thompson, Z. Coltrin, and A. J. Squiers; after which many witnessed to the truth of the work of God.

Z. COLTRIN, Chairm'n.

A. J. SQUIERS, Clerk.

P. S. The work of the Lord is greatly prospering in this part of the country, and many are becoming convinced of the truth of the everlasting gospel. A number of the Seventies are preaching in this region with success.

FROM THE ELDERS ABROAD.

Elder G. M. Hinkle writes us under date of June 10 from Columbus, Indiana; stating that he set out from Kirtland about the first of April, in company with Elder Groves; that they traveled together as far as Richland county in this State, where he was taken unwell, and Elder Groves here left him and went on. Previously to

their separating they had baptized ten. Elder Hinkle, however, soon so far recovered that he was able to preach, and at the date of his letter to us, he had baptized twelve more.

We hear nothing from Elder Groves himself since he separated from brother Hinkle, but we know br. Groves' zeal for the cause of truth, and trust ere long we shall learn directly from his own pen, and hear that the pleasure of the Lord has been in his hand.

Since the date of the above, Elder Hinkle writes us again, under date of July 2d, informing us of his success in the ministry, that he has baptized forty four in that place, and that it appeared to him as if the work was but just begun. He also adds, that there is the greatest call for preaching in that place, that he ever witnessed. The elder expresses his anxiety to go on to the far west as he designed when he left here; but from the pressing calls he has, to preach, and the blessing which has thus far attended his ministry, it appears he is yet induced to stay.

In addition to what we have related, he gives us a short sketch of some controversies he has had with some of the Rev. gentlemen in that section of country who had thought proper to oppose him. We infer from the elder's communication to us, that it was neither difficult nor unpleasant to him to sustain his positions; although a controversy was rather urged upon him than coveted by him. Such we hope were the facts. We sincerely hope our elders will not go round the country, challenging others to debate the subject of religion with them. If they are attacked, as they invariably will be, we commend them for defending themselves with the sword of the spirit, which is the word of God. Provided always, that their opponents are men of respectable standing in society, and not otherwise. We consider that a victory over a man of no character is not only a loss of time, but a loss of reputation to the victor.

Elder Seymour Brunson has been

on a mission toward the south part of this State and since his return, he has favored us with an extract from his journal, from which we give a synopsis. The Elder traveled about two hundred and fifty miles, going from and returning to this place and the first account that he gives us of his baptizing any is about thirteen miles from Zanesville where he preached some, baptized three and organized a little branch of a church consisting of thirteen members; from thence he traveled into Lick Township where he baptized two, visited the church in Bloomfield, baptized one, and then visited the church in Lawrence, where he preached several times and baptized twelve. Here he set their church in order by ordaining the necessary officers, and then left them. The Elder also called on another little branch of a church in the town of Windsor where he baptized one, making nineteen in all while he was absent. In short the Elder gives us to understand that there is yet a great field for labor in that region. That the brethren in some places very much regretted his leaving them, so soon, but a combination of causes not in his power to control made it necessary that he should do so. May the Lord dispose other faithful laborers to visit that part of his moral vineyard.

We have also recently received another communication from Elder Parley P. Pratt, informing us of the steady march of truth and the powerful effects of the principles of our holy religion on the hearts of the people in the city of Toronto, U. C. and in the region around it where he labors. Our readers will recollect a detailed account of our brother's labors in that section, in our May number of this paper. We now say, from his communication bearing the Toronto post-mark of the 25th ult. that he labors almost constantly, or to use his own expression, "I preach by night and by day," and yet he could not answer but a small share of the calls for preaching. He further states that the saints are rejoicing and increasing in number almost daily. Will some four or six of the first or second seventy go over and assist our brother in dispensing the words of life and salvation, and gathering souls into the kingdom of our God? A rich harvest.